

Wednesday, September 20, 1966

MR NA: And who's old, new? I mean by that who was here once, and then you become already 'old new' because when you have been once then you know a little bit what you are doing and then maybe you have some questions. So for those who are new in that sense, any questions?

Q: I have a question. It's kind of a very big question so if it's not right - I don't know how to ask it but I would like to understand more about what conscious love is between a man and a woman in a marriage.

MR N: We brought that up, someone mentioned it and I said we talked a great deal about that some time and it's all on tapes, who was it?

J: Larry.

MR N: Larry Weinberg was it? Did he ever get that tape?

J: No, we got all of the numbers.

MR N: That's as far as we got, he never listened to it? Maybe it's time to talk about it again. You're right, it is a big question. Do you know anything about consciousness?

Q: In a, in a bookish way or in a way for myself?

MR N: Really for yourself. A bookish way never helps, you read about it, it strikes you, you agree with it or not but when you do agree or disagree you have to have a reason why, so that means that you have to have an experience that you consider conscious and the person who's talking or writing about it says something else, you know, so then it becomes already your own, you compare it. So the bookish way is only good when it has produced something in you that you would like to discuss or that corresponds to something that you like and perhaps not entirely clear but in any event there is some kind of, something in it that you smell it is right. When you say conscious love the question

is now, what other kind of love do you know? And I don't mean physical because that is usually not love.

Q: I wish you would clarify that.

HRM: I call it sex.

Q: Isn't sex related to love?

HRM: It could be. The question is what comes first, and very often when there is the least little bit of an indication of an emotion, let's call it an emotional relationship of something that is started with a feeling, and sometimes something that is not definable and that perhaps when you try to define it by means of describing it and that perhaps becomes a little intellectual, the reasons why you love and so forth, you usually run up a difficulty that you really cannot explain it. And at the same time you say yes, I do not know but I feel it and therefore I know that. But how much of the feeling is influenced by the state of the physical condition of two people, that is still another question. Very often that what I call physical or sexual love in the real sense of the word and it can be very good, it's not a question that it is to be despised may be based on chemicals, on an attraction which happens to be in a particular person as the physical body which is attracted to someone, and then that kind of an attraction produces a feeling of wanting something and sometimes one says wanting a form of unity. Now, what is then first because you see I find myself with a feeling, I find myself with an attraction. I don't know what really started it originally, and it may come from a feeling first and then it may be related to the attraction and logically be followed by that attraction. It may also start as something that is already an attraction, physically and then I try, partly, to explain it or it goes over into a feeling, because that what I physically manifest is very often related to that what I feel like, and reversely when I feel like

something I take on an attitude and manifestation that belongs to that feeling. [?] Feeling and physical are very closely together and in order to try to get an idea of what is physical and what is feeling one can put one many times to a test. And then perhaps it is necessary that the feeling has to be of a certain quality and the feeling then should be without any desire in the physical sense. That is if one really wants to find out, but usually one doesn't want to find out because attraction on the physical side is too strong, and immediately when that is there and the logical way by which events simply take place as that I feel and, although my mind may say that it may not be right or perhaps I should wait, it is a question of conditioning, it is a question of a certain way of how one lives or where opportunities are given or which one cleverly tries to make, that very soon it is simply going over into a physical relationship, regardless that the mind says that it shouldn't be done, ^A and there may be different reasons why it shouldn't because there's always something dangerous involved; and there may be at the present time pills and so forth that prevent any kind of pregnancy. ^A At the same time one becomes quite clever about it. ^A And in order to satisfy that then before you know it you are completely taken up by the physical, although it may have been started in the feeling sense and it may be partly ^A you start to reason afterwards ^A that is quite all right and you can point to various things why it is all right.

^A You see, one doesn't really know very much about it because that what becomes predominant in many cases is simply a physical attraction. I'm not saying now that after the physical attraction certain other things will start which of course partly may be disappointment and partly may be fulfillment. But I'm interested in seeing where it really starts because when you start to talk about conscious love it is something I have to know about. Conscious love is something that can exist without

any physical attraction and then, if it is then on that kind of an emotional plane, that even if there might be attraction the mind has to be summoned to know how to direct it. It presupposes that there is a division between that what is feeling and that what is physical, and that one has to learn and has to train oneself many times that whenever one has a feeling of love and it should be conscious, that then one would be able to say no physical effect. First, love in all its different phases of understanding. A lot is required for that, It is in the first place an understanding of what oneself is capable of, that what one can control, of what one can say at certain times is right and reasonably right and convincingly right; That, in the second place, when one has these kind of thoughts which then must correspond to the emotion, because, as long as there is a conflict I would almost say that the body will take the part that is the nicest for it, and it will not follow either one or the other when there is a conflict between the mind and the emotion it usually will follow what the emotion says. So, where do we go now (?), there is a reasonable understanding between the mind, a certain form of consciousness and that what is emotionally permissible and that that mind then is at times strong enough to be able to control the attraction of the physical. Now why should one, that is, why would it be necessary to have conscious love? It is only because then in such a state, emotionally affected, the mind will be able to see what is really needed and what is required and then conscious love will become a kind of a thought, or a kind of an inner imagination, or a hope, or at least an indication of what is right for the other person who is loved. So that in the other person something is produced which is good for that person and even would go against some of the ordinary wishes of that other person; this applies both to male and female. Now the question is what is good, what is right in

this sense? Here is a mind and an emotional feeling and both you might say of a good type, high, very pure quality and it doesn't want to be affected by any physical attraction as yet because it has to settle these questions really first before the mind will allow the physical attraction to take place. In that sense, that what is good and what I think about it, is the creation for the other person I care for of such conditions that that person can grow, you see, not fulfil his ordinary affairs of where it is and what it likes to have satisfied, but really to create such conditions that there is a possibility of further growth of that person. And for that reason the third requirement for a person who really wants to love emotionally is that he or she knows for her or himself that what is right for his own goals. Now his own growth will indicate to him what might be possible for the other, and the only way by which it actually can be compared is when both are, in an objective sense, understandable or comprehensible to each other. And it is not a question of talking because in talking one has to use a language which usually cannot be understood and very often is simply interpreted in accordance with one's ordinary wishes, sometimes dictated by the feelings, sometimes dictated by the physical make-up. So it has to be something that becomes manifest in another kind of a form, and this has to do with the general behavior of either the man or the woman in relation to each other. And that the creation then of that what is right for the other person is such conditions in which they can grow, but in which I, as the lover, becomes instrumental in creating it. And that then I hope that my attitude in that sense will be understood by the other. With other words, whenever I now try to create such conditions which are necessary for a person I really care for, and I really love it means that I have to know what is needed, I have to know how to create such conditions, not by talking but by doing. by a certain

a certain attitude, by a certain form of manifestation which has not to do with my words but which has to do of course with my essential being. And that because of that if that could be manifested that then this particular requirement of that what is really essential can be understood from the same basis. And for that reason the other person will change and will acknowledge it and will be then a different kind of a person, we call it my love for her, or her love for me. \$ So far everything belongs to either male or female. But now the other, that is, where is the difference because the expression of love for man is different from the expression of a woman in loving. And now the relationship has to be understood and the original desire, which is of course expressed physically, should also be expressed emotionally and intellectually. And then one has to make a distinction in the difference of make-up of either male or female and that the relationship now has to be such that that what is male is more positive than the female is, and that the female is more negative than the man is. It means simply this, the difference is a question of unity, that is to become one, to supply for each other that what one does not have oneself but the other has, that that attitude of the man has to be different because he has certain things that are a little bit more predominating than the woman; and that the woman has to understand this, that she expects the man to behave as a man. So the love of a woman for a man is not expressed by trying to create for herself something that she can receive from her man, but it is expressed in the expectation that the man will be man and as a result that the man knowing this will start to behave as a man, not as a woman, and at times reasonably doing what is required for the unity which ultimately should be accomplished or achieved on ^{the three} ~~must reach~~ possible levels of physical, emotional, and intellectual. So, the first problem

is I understand this, how I should behave as a man. ^AAnd whatever I now understand as manliness that is something very difficult to define because that is many times influenced by the way I have been brought ^{up} and what I think at the present time a man should be. He is not predominating in the sense, and should never be, that he thinks that his mind is the only one; and it does not mean that whatever he says has to be done, ^Aand it does not mean that he has to become autocratic, although many times ~~he~~ wants to take care of the woman he has to do it in such a way that the woman knows that the caring is really for her sake and not for his own aggrandizement, his own conceit, and his own vanity. Of course all of this has to do with what a man should be and naturally what a woman should be and what they should be in relation to each other. But where a man starts to think about this very often because he thinks that he is positive he has to express it in a certain way which can hurt the other. ^Aand the assumptions which many times a man has that he says he is the man, the male of the universe (?) and he will tell this or that, of course it is bound to fail because he doesn't allow, not even the fact that he is incomplete. He thinks he knows it all and this we call very often simply selfishness. ^Aand it is based on the man thinking that he has to behave as if he can autocratically dictate and say this and that and () I take the responsibility. ^IIn that sense he forgets completely that the other person still exists and has a life of her own. Now how to draw that line and where actually to know what to do or how to start even, it's very difficult because it's a question of one's feeling, and it is really that feeling that has to enter much more than the mind because the mind, I think, can play a certain part and also can fool oneself. And in mind, particularly of a man, he can think that he is doing the right thing, ~~he~~ can

assume many things that are not so but simply based on that kind of an assumption. ~~He~~ makes his life the way he is and expects then (bell ringing) and in all sincerity hopes that he is doing the right thing and at the same time he can remain quite ignorant because if it is a question of unity there has to be something from the other side, he never can be that predominant. ~~And~~ it is that question of unity which means for a man he is probably (aren't they stupid) 51% and the woman is 49% and what usually amounts to and many times of course so-called in marriage ~~and~~ I'm not talking about children because that introduces another part ~~but~~ usually it is the man thinks he is at least 60, 70 or 80% and the other is just about hanging on. I say it is a wrong attitude. It is based many times on the ideas from parents how it is to become a man and to be manly, and usually it is based of course on physical attraction. ~~Because~~ as soon as man starts to think that way he feels that he owns, that he can command, that he can do whatever he likes at the time he wants and ~~without~~ ^{without} any particular consideration, and many of the other problems that of course come in in sexual relationships of course very often are washed away, not understood, and not even having a willingness to understand because the man is not interested ~~enough~~ enough. And this of course becomes quite a fundamental difference, because the further down you go in the line of development of that what is a man, his brain is really quite superior, his feeling is superior in a different way, not in a formulatory way but in a way in which the feeling is much purer than the thoughts are. ~~But~~ ^{and} the two together certainly are much more of value than the physical ~~the~~ the physical therefore whenever anyone wants any kind of a unity gives much more trouble because one has not the patience to find out what to do and what to be. As far as a man is concerned very often it is necessary to argue, ~~And~~ having a good mind and a

willingness to understand one can talk and sometimes can reach a very good conclusion. As far as the feeling is concerned, when it has become an emotion, that then ~~one~~ ^{there} should not be any argument; there should be an understanding on the basis of an emotion which is absolute and as long as there is an argument ^q that one feels one is not satisfied, either one or the other, that is in any one of the three directions, that then that feeling is not an emotion. An emotion has to be such that it can flow over into each other without any further words. ~~And~~ that emotion then becomes one without almost having anything to do about it and sometimes one can have that kind of an experience in the presence of which of someone that one says ^A this is one with me, nothing further is necessary. I don't even have to explain it, it is already understood. ~~q~~ Now, how to go about it, that is, we are now talking about what is the meaning of conscious love and how do we reach it. How difficult it is everyone knows because one is constantly affected by the conditions as we see them around us and what has been put into us as education of how we should be, and that many times we ourselves are of course in the sense of consciousness not at all free from the attractions of the body. So what happens? I find myself starting out with a tremendous amount of good material and now that I know how to feel it, it gradually disappears because I cannot contain it. It is really something as if at certain times in part the willingness is there but I cannot put to practice because I am not clever enough and as a result I am a little bit handicapped. ~~q~~ And then it flows back to that what I know a little bit about and it ends up, many times of course in a feeling of physical attraction and the satisfaction of ^{on?} that basis. How to keep it intellectually and emotionally pure, it is necessary for myself to understand what I can give and to know that that what I give ^{is given} in the form that it can be accepted in. For

that of course I have to have that kind of a knowledge, But using of knowledge is not enough; my feeling has to be such for the other person[^] and this applies particularly of a man who considers emotionally his future wife maybe, or in any event his girl, whatever it may be that their relationship should be[^] that it should not be based on possessiveness. It should be based on meekness and strength at the same time; it should be based on the ability of a man to be in the presence of that what he calls his passive element in such a way that he supplies that what is initiative in order to take the responsibility for whatever the relationship might be, and that constantly remains emotionally tinted, and it constantly has to understand each other. They both have to understand each other emotionally without argument, and if there is argument^g or difference of opinion that they have to be clear awake and one has to reach a certain level where one knows that that and that is so and that there then is confidence and trust. If that isn't there no physical contact should be allowed. I'm talking now from the standpoint of conscious love; I'm not talking from the standpoint of ordinary life or that what we know usually as experience on Earth. Because as long as it is not fulfilling that particular requirement of trust, of real knowing that it is right[^] it is a trust which exists also between friends or even to the statement that he did this or that, I don't understand it, I would not have done but it is all right because he is my friend[^] that is trust, that has to be in love. If that isn't there, physical relationship cannot last. It can last as an expression of that what is consciously known and what is emotionally felt. But then when that is there I would say almost physical is not needed, then only as a further affirmation in order to achieve a unity which of course cannot be achieved emotionally and cannot be achieved intellectually in the same manner because we are human beings and there

is no reason to assume that we are only spiritual. ⁴ So you see now, there is the combination of all three. The consciousness comes from ^{one's?} what's intellect. The love of course comes from one's emotion, When that is there it can go anyplace; it can go up and it can go down; it can be confirmed by means of the physical, it can be aspired to that what would be possible for further growth for both.

~~MRN:~~ Is there any relationship between wishing and the emotions?

~~MRN:~~ No, the way I use the term emotions it is something of a different kind of quality than feeling. The wish belongs to a feeling or the wish ^{also} can belong of course to the physical body, and I use simply that word because there are so many words for that kind of thing like desire, like an inclination, like something () a certain level and I'M not saying it is a low level; it is only a different level from an emotion. An emotion becomes pure when it has to do with a possible spiritual development of man, so emotion must be inspirational and aspirational and emotional in its ultimum, in that what it really could be as a result of feeling emotional existence can end up in a wish to be quiet. A feeling is not that way, Feeling always wants a certain expression and feeling always wants that kind of an activity corresponding to the feeling so that I call that a satisfaction and (that what (bell) I feel in a certain way that I consider for myself perhaps right or wrong and then it can go from the feeling down to the wish of the body if there is a correspondence between the two. All right?

~~Marcus Dem:~~ Mr. Nyland, how does one change the state of inner considering which is bent on a destructive course to one of outer considering which can turn into a creative?

~~MRN:~~ Well, I don't think I make that difference. I think so-called outer and inner considering is a lot of nonsense. What ³ever I consider outer would be a manifestation toward the outside world and naturally it has

to come from me as a result of either a thought or a feeling. Whenever I consider, I consider. Now the outside considering for me might include considering and consideration of other people but again it has to go through me as something that is reasonable or that I feel, or even that I would become active in. And that depends then on the state in which I am, and now you can call that if you wish inner considering but it is that () of to know how to behave. If I'm all by myself without any relationship with anyone that what I consider, you can consider my own world and that world is of course extremely limited because it only concerns myself. If I now want to use whatever the state is of myself in relationship with that what is outside and establish relationships with different kinds, with different people it has to be based on that what I think and what I feel also in connection with what I said a little while ago, in what I believe is right for the other person. Now you can call that an outside considering or an outer considering. It simply means that it is attached to something that is not my own. Now there are many difficulties of course involved in this because this so-called inner considering for oneself might lead to a great deal of selfishness. It might mean that I consider my world really not only my own but almost I would say the only one that exists, and simply to have that kind of a feeling based on partly (), and partly maybe on certain experiences, or a result of that what I know I have done about which I can be quite proud, and maybe I have accomplished something that I can stand on and say, look at me and see how wonderful I am. It may be partly true and partly hallucination and partly assumption, but whatever it is, it is a result of all this that goes on in me as a thought and a feeling, and I will act on it. Naturally it will start to affect when I am not on an uninhabited island and when I am not

withdrawn in my ivory tower or I'm not in a convent, that then naturally I have to deal with different people who are going to affect me, And that at such a time the way they affect me, and again I take it in, changes my inner consideration either of myself and as a result of that, my activity towards the outside world. You see, I don't want to mix these things up because they are completely one. The only difference is that in one case it happens to be going towards someone else, in the other case it stills stays withing me.

Marcus: Yes, but there is a certain considering which I have experienced which stays within me which has an effect on all my centers which I have experienced.

MEN: It happens all the time Marcus.

Marcus: But the point is how does one change that -

MEN: You cannot change that.

Marcus: Then what does one do?

MEN: Try to keep out of mischief. What else is there to do? I'm not talking now about what to do in the sense of Work.

Marcus: I am.

MEN: Yeah, I know, but I don't want to because it's utterly impossible and it's stupid to even think about Work when I am emotionally or feelingly affected. I have absolutely no energy whatsoever and only perhaps a little ^{wish} ~~bit~~ which has to remain a holy wish, that if I, at such a time, could wake ^{up} that then all the troubles that I'm in would immediately disappear. It is nonsense; it cannot be done.

Marcus: Without the wish?

MEN: The wish is not enough I say, It stays as a holy wish, It is absolutely impossible to have energy for the purpose of being awake. All my energy goes into my feeling, my emotion, my thoughts, my behavior, my tensions, my physical body, Everything goes to my

personality. I may have a little bit of a memory that perhaps it would be awfully nice if at this time I could be a little bit Gurdjieffian, and in that sense then I would be free from all that what now troubles me. It would be marvelous but I'm not in a state at all to have even an attempt or an effort that I could consider a real one, of wanting to wake up to myself, but everything that I want to do is a continuation of that what I now call identification with myself in the way I am. And there is no desire that I want to give it up at all. I want to let it continue and let it run out until it has exhausted itself. And I say all you have to be careful for that you are not going to get in trouble. And that sometimes is of course a very difficult thing because when one explodes emotionally, when one is affected, you can do almost all kind of foolish things, and you know that. So all I say is I hope and someone perhaps can be () to a state, but if all of a sudden God would come and tell you you were a fool-but He won't, He's not interested in an unconscious human being; he has to find out on Earth and to see the best he can do. And by bitter experience he'll find out what he can or cannot do. And when he is affected emotionally and he is exhausted and he cannot do, and he gets tired, and he has to sleep, and he is unaccountable and he goes over and wants to drink, or wants to this or that and so forth - they are all regular symptoms of letting that what is one's feelings and thoughts go haywire without any particular control. You can say it is unfortunate, but there is nothing to be done about it. Yet at times when I am not affected to try to see how I was and to try to become as impartial to it as I possibly can. But all the different aspects of oneself enter into any kind of an activity that is started or that is stimulated by a feeling or even an emotion. When it happens in emotion and is stimulated by a real desire for instance to become religious, I run the risk of becoming a fanatic. When it is an ordinary feeling

because someone has done me wrong I feel like saying - oh, go to hell - this and that and I would hit them and get angry, and then I have to take the chance that perhaps something will happen to me. You know at such a time when I hit someone that I have such a pain in my wrist that I'll never do it again. And it would be marvelous because that would be the only way by which I can be taught. But to talk about Work is silly. I Work when I can and I can in ordinary life Work very seldom because that what I try to do, when I want to be awake, simply means that I have to go against all the different things that now affect me in ordinary life on Earth. And the pursuit of something that I call consciousness or conscience simply means that I have to live in a certain direction, or go in a certain direction and live on a certain level which is not belonging to Earth at all. And for that reason when I try everything on Earth it's going to prevent me. When already I am in such a state that all my energies remain on Earth because they belong to my personality whatever form they may be then at such a time - there is no energy left and no wish, even if I have it, can be fulfilled or can even be actualized. No, the time to Work is when there is a little bit calmer sea and when there are certain movements and certain ways of living and certain thoughts and feelings which are not going to bother me too much. And when I try to become aware and awake in the midst of all kinds of things which of course engage my attention and where my identification is so tremendous that it is a foregone conclusion I cannot reach anything. But I always want to do it because at such a time I think it is necessary. And then you might say I run to God in order to ask Him to help me in the form of consciousness. It is blasphemy, you understand that word?

Narcus: Yes, I understand -

MRN: It is utterly silly to think about Work at that time. It is even

sinful.

Harcus: I must ask another question because then I haven't understood something which I thought I understood very well. ^Aand from what you said I think there must be a re-statement for myself so that I can get back perhaps on the right road. I understood Mr. Gurdjieff to say that Work in the school can only be accomplished in the surroundings that a man is in, that in this teaching a man doesn't have to become a monk.

MRN: That's right, he has to start where he is, he cannot be on top of the ladder when he is still on the bottom and that perhaps can happen in school because you are reminded but he did not say that one has to start in conditions that are completely emotionally involved. It has to start in the condition in which one is at the present time and of course any logical person will try to do it at the time when conditions are most conducive, and what I am saying simply is not that you shouldn't try it, you can but it won't bring any results, that's why I say it is silly, you see? But I am and each person is of many facets, I am swayed by all the different things outside of me, they come in on me and I am constantly without any let-up a reacting creature and therefore whatever conditions may be on the outside, they make me and when they are good and pleasant, I am and I'm feeling good; when they hurt me or are conditions which I would formulate against or that I believe ought to be changed or that I think that I am hurt in my own so-called vanity and personality naturally I become a different person and I go in my manifestation through a whole range of all kind of possibilities of manifesting belonging to me and my personality. It does not mean that each person is always the same at any one time, it does not mean that each person is the same as someone else, all the possibilities of a man and I mean now an ordinary human being living on earth can have

in the representation of the totality of mankind all what is possible for a man to be, in manifestations, in thoughts and in feelings. Of that totality of all manifestation each person has a certain quantity of it, not the same for each person and I'm without any doubt limited in such manifestations and I cannot think or feel exactly the same way as a Hindu or someone, an aborigine in Australia. I am what I am as a result of the way I have been brought up and the way I have lived and whatever I have digested and whatever I have called by experience and on which of course I at the present time stand and on which I base my particular judgements. Now, these manifestations of myself are sufficiently varied that I can be a different man to different people, almost you might say it is quite obvious because with some people I can behave as if I want something from them and with others I want to behave that I commandeer them or that I order them around. With some, if I'm flexible enough, I can beg them to do this and that for me and I can butter them up and flatter them but with others I don't think it is necessary because it would be wasted time and then say oh go to the devil because I don't want you as my friend and whatever it may be if one studies oneself during the whole day. I'm so swayed by all kind of conditions around me that in the evening I am probably quite a different kind of a person than in the morning and whenever I for instance want to see someone, I want to ask him something, or perhaps I want a job from him, you know, I go and see him after lunch because he is then in a much better, pliable condition. Now whatever the cleverness may be that I have to wait for the right psychological moment and the right psychological state of someone it only indicates that I am exactly like each other person and that at times I am attracted in such a way that my totality is concentrated on one thing like hitting someone and at other times I am in a more contemplative mood and all I can do is to eat little bit of rice

on my fork and I sit at the table and perhaps I have no thoughts at all. All the different varieties of my own manifestations would be useful for wanting to Work on myself because each moment that I live in whatever manifestation () from the standpoint of objectivity a moment and an opportunity and a possibility. But when I try I know that there are certain times and certain moments but it is absolutely impossible for me even to have the thought of wanting to wake-up and that there are long hours that I don't pay attention to and sometimes when I'm reminded and usually by someone who tells me please wake-up that I resent it and I simply don't want to do it until I feel like it. This is the condition of a man and sometimes accidentally he runs into the possibility that may be there is a way out and perhaps at such a time he hears about the possibility of becoming objective and maybe there is enough desire in him to follow it through but in most cases people are not interested and they don't want to continue and it doesn't make much difference what they experience they will explain it in the best possible way for themselves in order to be able to continue with themselves, living with themselves and not to be too much disturbed and what Gurdjieff would call to remain asleep and as deep asleep as they possible can. Now the question, I see myself in a variety of manifestations afterwards I remember, it is in my memory, and then I say, now that kind of behavior was really not becoming to a man and I wish I could have been different. This is legitimate because I must consider myself in relation to that what I think I ought to be and If I have a picture of how I would like to grow then I certainly will compare it with what I now truthfully and, or rather, that I believe is more or less the truth without having any particular conditioning or a rationalization that takes place in me and in which of course I am very clever because I don't want to see the reality as it really was, but aside from that I see enough of myself and the motivations of the times that I consider that they are not as good as

they could have been and that I hope next time I won't be that, that will be helpful for me to create a certain wish and the wish is then to find out what can I counter-act, how can I prevent it, how can I at the present time learn something that could remain in existence even if I am emotionally so tremendously involved, this is the problem. So, although I do not change myself I simply take myself as I am at the best possible, conducive situation and for that when I wish to learn something that is rather difficult because it is unnatural and it doesn't belong to earth and it is of a different kind of a quality then of course I will select moments when I'm the least affected by the affairs of ordinary life. You see, when the question comes up how to wake-up and what I have to do and what kind of method is there that prescribes step by step what is needed for it, then I run up against this difficulty - what is observation, what is meant by it and if observation in the real sense of Gurdjieff would be an observing quality of that what is nothing else but a recording of a certain fact that then nothing else has to and can enter into that kind of an observation. So for that reason I say I cannot have any feeling about it, I have to have a statement of a fact that is registered in my brain in some way, but in any event can give me a fact that is more absolute than any kind of a fact that I start to re-interpret and the reinterpretation I do by means of feeling about it ~~certain~~() thinking about it and philosophizing. So the requirements now that you know for Work that you observe, but observe impartially, to remain impartial in that what is being observed and that what is being observed in order to free it from any kind of a thought process, any kind of a thought about the past or about the future, has to take place at the moment when it happens and this we simply call simultaneity. This in the form of Work is the Do of the beginning of a possibility of a development of an intellectual body, or what Gurdjieff calls soul and this Do consists of three different parts, observing,

impartiality, and simultaneity

Q: And what, excuse me?

A: Simultaneity, that simultaneity, that what takes place at the moment. In the development of the soul it is a development in accordance with an octave and I just now complete it to give a certain perspective to it. DO, Re, Me, is the first triade of that octave and if that could be fulfilled it would be the beginning of soul, not complete because in the octave there is still Fa to overbridge and for that I need different kind of, you might call it, instruments or material. But what does Re mean in that scale, Do is settled, it consists of three different items. Re I call in general participation, but it is again made up of three different parts. Participation means that I return to earth, it is from the standpoint of objectivity that that what is now objectively functioning returns to the manifestations of my body. That then there is a desire to remain awake and beginning with an awareness furnished by my wish that I now continue impartially to be present to the manifestations of that whatever my body does, perhaps later on my feelings and my mind. So the actual participation then is a question of a fervent wish and it becomes emotionally colored because it has to do with the possibility of further growth. And that the third step in that that I start to judge of that what I have done in participating if it was right from the standpoint of remaining awake or that I have fallen back into an unconscious state. These are the three steps in the note Re. The third note is Mi. Mi we call in general, experimentation. It simply means that I wish now by remaining awake and by remaining impartial to apply that what I now know in a certain manifestation which is not usual to me, for that reason I call it an experiment. My ordinary forms of behavior I know and I deal with in the second step (on the way). With Mi I start to deal with that what is possible for me but what is not as yet actual, and the first step

in that third one is that I collect information about what I am in my manifestations, to learn to know how I behave as a human being. The second step is that I consider the possibility of manifestations in those that I am not familiar with, in other words it is an enlarging of one's world. And the third step in Mi, in the note Mi, is that I now with this experimentation start to apply the knowledge of I wish to go in different ways of manifestation and I wish now in practice to have a large world. So you see the accent now of the do, re, mi in the first place is that what is considered physical, that is the understanding of what is the requirement of the method; the second is quite definitely emotionally colored because it has to do with the participation in different things where I have to remain impartial; and the third one is an intellectual consideration, at mi, because there I have to consider how to (increase) the total amount of knowledge. So that if I consider do, re, mi now from the standpoint of what is meant that man if he could grow from do to fa in a soul's direction, as a soul octave, he would then develop in mi consciousness, in re he would develop conscience, and in do he would develop will. This would be the totality of what then is called individuality and as such it would be entirely free ^{from} of personality and use personality only for the purposes of remaining in existence on earth. What I have said is much too difficult, I only give it to you as a perspective in something that you can every once and a while think about but don't start already on either re or mi, start very simple on do and the beginning of do which as I said is made of ^{up} just one thing, to try to observe in conditions that are conducive and are simple and able that you can hold on to the thought translated into the wish to be aware in which different requirements are fulfilled for myself as a recognition of what I am and the acceptance of what I am the way it is and that that acceptance and recording takes place at the moment when it happens and it is a (). If one tries

then there will be times that you will remember before you become engrossed, before you become taken-up by emotional upsets which you know well enough will lead () that a certain moment you will be able to recall it and say no, now I do not wish to go that road, to that extent Work will help you.

Yes?

Tomy: Mr. Nyland, I would like to describe a phenomenon of my daily life so that I can make sure it's not hallucination, I think it's in line with Work, result of Work. I'm almost certain that many times during the day, in fact, many times during each hour of the day, whatever activity I am involved in there's always some part of me now that is not involved with it, very small but it behaves like () I feel it is not totally involved. I can accomplish my work and do it very well but often I am uninvolved whether in driving, or with the child or around the apartment or in the street or every activity now, three and four times now a continuous stream some part of me is not involved. And I can't describe it, it doesn't have any kind of personality at all, it's not yes or no, it doesn't know anything, I keep check and see whether it has any knowledge that it can help me, it just is there.

hen: Well, Tomy, in order for that to be there and have any reality it has to have an influence on you, otherwise it remains and it is quite possible that one has this kind of an experience or even a feeling but it may be due that I'm not acting or not be as active in all three centers. Whenever I go into an habitual way of behavior I'm also not involved and many times it looks as though I'm loose from something as if at the same time that what is my body keeps on driving the car and at the present time there is no mind and it looks then as if something is taking place without my knowledge but surely as if I'm not involved in it and because I'm not involved in it that for that reason I assume it objective. Whenever there's

a separation and an 'I' is being formed 'I' becomes extremely active and the presence of 'I' is not only known but felt and there are times in which this 'I' definitely speaks and because it has an interest in, you might say, where it came from, if 'I' is an entity starting in it's very small beginning as, as I call it many times, an objective faculty and functioning in the brain, that is functioning in that part of the brain that is again conducive for the possible growth of 'I', 'I' starts to assert itself, 'I' created, 'I' in my best state wishing to evolve naturally use the best kind of feeling I want for that kind of a purpose because it is a purpose that has a different kind of a meaning than ordinary satisfaction on earth. So with that I say I wish 'I' to be, I mean by that that if 'I' for some reason or other, my personality can be so, at that one moment, unified that it could be as if on a different kind of level it will be the same as if something from a different kind of level is observant regarding me. And then that what, now if we take the separation between the 'I' and it, that a personality can continue in exactly the same way, it is doing whatever is required of it but that at the same time a parallel to it 'I' continues to exist and to constantly observe and observes impartially and observes in a simultaneous manner. But nevertheless it has to be there for me, something in me has to know it is there because if it doesn't have that kind of a reality it does not exist for me and it does not observe me. Sometimes this whole question of observations and if I actually experience it, I will only be able to find out in the first place if it continues to exist regardless of what I am doing, that is if I change my activity to a variety of different things that it constantly remains with me. In the second place that when I realize that something like 'I' exists it ought to be possible to send energy to 'I' from me which then in return I require back and that then from the standpoint of 'it' I acknowledge the existence of 'I' somewhere outside

of me but in any event sufficiently separated from me to be able to function consciously. Now whatever that is now that I try to place the accent on 'I' instead of on 'it', it means that at times I have to be extremely loose from 'it' in order to have enough thought and feeling for experiencing the existence of 'I' and it has to be then as if I live there instead of living in 'it', my body and my personality. These are experiences that I know very definitely by the effect they produce on me. In the first place they produce a state of awakening in something that is of me and I call 'I' and it functions as being awake. It functions in it's awakening by affecting me as a personality in exactly the same as the sun affects the earth when the sun is above the earth and it creates light on earth. It creates in 'it' a possibility of recognizing the state of awakening even if the personality continues to do what it does. So one has to be very clear that it cannot remain vague, either it's there or it isn't.

Q: You have described exactly as it is.

A: Okay, it is up to you to find out what it is for yourself and whatever it may be at the present time that you consider to be that, it is all right. I would warn you that probably after six months you won't consider it that way and I hope after five years you have forgotten all about it, that is that then there is something else that is really 'I' and at the present time may be ()

Q: You see I'm afraid to, I use the word time for it because as soon as you begin to touch things that are right

A: No, that is not so, 'I' can be touched, oh yes,

Q: I believe it but I'm glad you told me.

A: It is true, it is of a different kind of quality and a different kind of nature but there is no objection for anyone who puts themselves in that kind of a state that he wants to, I call it touching, that is being

in contact with it, that a person even in a state belonging to his personality can have the experience of something higher existing outside of himself. This is inherent in a human being.

Q: It's something to do with an inferior complex which I don't have in my personality.

A: It's true but as soon as that is there, Tony, you are not impartial.

Q: I'm not sure that why I keep ()

A: No, no, no, no, () because that's exactly where the () is, as long as there is something that you start to describe, as long as it's not all the same to you, it is still unconscious and this is your difficulty and I think that is why I say it will be different ()

Q: I would like to be able to really clarify this thing that happens, I've experimented with it, I've intensified the activity as you described, I've even changed my activity

A: You're changing

Q: And it goes, it stays there (?)

A: Well, if you (start running?

Q: I'll try that too.

A: Yeah, have you tried it?

Q: No, I'll try one ()
running

A: Oh yes, try ~~one~~ and see if it stays, it has to follow you like a shadow, it's got to be there all the time, ^{whatever you are doing} bending down, or running standing on your head, talking to people, all in general one constantly has to remain aware of their existence, you see, there is something in 'it' that becomes aware, it is not the awakening because the awakening belongs to 'I' and the awakening for 'I' starts with it's own awareness. But when I say aware in 'it' is that I know 'it' exists like lightning exists for me even if I don't hear the thunder, you see, I could swear that it exists. When Gurdjieff talks about the lights of Karatas being

noticed, it simply means they are not on Karatas but they are at a certain place where they know that something else exists and that is a knowledge of 'it' but for 'I' ^{have} and to live there and really be impartial to 'it' and all it's manifestations, I say it's very hard, extremely difficult.

Q: Not impossible?

A: Oh no, why should we talk about it if it were impossible, naturally not, it has to be possible, there's no sense in Work unless you can have a belief that you reach something, it is not one of those things dependent on the goodness of the Lord, it is not even something that you can pray for, it is something like what is in the parable, not those who say Lord, Lord but those who do; it is an activity and an activity completely within one's own domain. It is not dependent on rain or snow or other people, it has to be there if used as a wish as I've said many times that it is one's magnetic center forms really the definiteness of 'I' as a possibility existing then wishing to create it, to create 'I' and of course it's possible. So, now what other questions?

Q: Would you please tell me a little bit about crime, what is crime?

A: Crime, crime, that you are a criminal?

Q: Well, as one of the processes of the universe among others of creation, out of destruction, ()

A: Well it is relative isn't it?

A: and Q: ()

Q: Can you talk about the subject a little bit?

A: Yes, but it is a little bit I would say vague. Crime in the general sense of course is that when you get into the arms of the police or some kind of an authority that is established in our civilization in order to take care of things that run the right way and usually it becomes a little criminal when there is a possibility of danger to someone else. I think

that is a general sociological idea () and whatever may be punishment and whatever may be a judge, whatever may be a court procedure all that has to do with, let's say, certain criminal cases. Crime for oneself is a different thing, if I become criminal for myself I kill something that has to remain alive. Now this what I consider that it has to remain alive again I have to have a judge for and of course it has to be reached on a certain form of conscience. Now, this conscience of mine is not entirely pure because what I call conscience the way I have it as I live in life and that I have to be nice and kind and not step on someone else's toes, of course it's a form of conscience which is quite right and it enables me to live in life and not to hurt too many people. But that what I would consider for myself destruction may not effect anyone else. When I now say when I destroy that I feel ought to remain alive I commit a crime and it's a crime against myself and it's a crime in which that what I have killed will then affect me in such a way that I will not be able to fulfill ~~it~~ what I in other moments have set out as a task or that what I consider my ultimate aim. So a crime has to be then considered with the kind of a conscience that is sensitive to the possibility of that what I now would call criminal when I kill it could in, when it remains in existence, be of use to me for a definite purpose. So that when a crime in that sense would be committed it would be compared to a sin against the Holy Ghost as the bible explains. Now what is this, a sin against that, what is a sin? It is something that has to do of course with a higher form of deity in which I'm then, partly perhaps because I'm afraid of being punished I will not commit a sin. The sin is that I do not follow certain rules. When it is a sin against the Holy Ghost for me, it is against the rules which my conscience has established and that whenever I now sin against the rules of my conscience I then commit a crime. So you see it depends now entirely on what is particular conscience

is and how it has to be formed because if I start to talk about sinning against the Holy Ghost I'm in a little different atmosphere than an ordinary life with an ordinary conscience. How can the conscience become sensitive enough to be able to distinguish between the different experiences which are good for me in the sense of evolution, or in the sense of acquiring freedom and in the sense of remaining on earth. So you see you have to put it against that kind of a background, what could be the aim of a man in his life if he wants to accept himself the way he is and then on the road to being able to be free from his life if that may be his aim then that anything that prevents that would become a criminal act and I commit a crime when I know that it is wrong and I don't do it, that is, when I do it and I know it is wrong, or when I know it should be done and I don't then it is a sin against the Holy Ghost because in that I am completely conscious of the Holy Ghost existing and I prevent the workings of the Holy Ghost as such for whatever the purpose was why it exists by my own means and in preventing it I kill then the possibility of the continuation of the Holy Ghost in that kind of a form usually applied to myself. Now if that is a criminal act then I also know that whatever now appears to me criminal is in line with preventing that what should grow to grow and that has to do with my conscience, anytime now that I sin, that is I go against that what is my real conscience I will commit a crime. It depends how sensitive my real conscience is and how easily and perhaps not so easily I can change over from a conscience as I know it in my ordinary life as a good ethical man, as I say, kind and benevolent, to a person who's conscious and that really that what is a crime now in that sense only can be conserved from the standpoint of an objective life. Now what I use as a conscience ^{depends entirely} ~~then that is~~ again on how I was brought up and that is simply connected with what I now consider ordinary morality, morality as

we know it in this life, to mankind as a whole, to conditions ~~wherever~~ I live, in whatever country it is and it changes dependent on the climate and dependent on the people or their degree of so-called civilization, whatever it is, all of that will affect the moralities and the rules of morality for ordinary man and if I say I have a sin against that I commit a crime which sometimes will be punishable. To change over from these rules of subjective morality into rules of objective morality I think is rather difficult because many times I don't want to change over until I have something else that can take it's place and as long as there is not something that I can be sure about that also will exist, I'm not going to give up that what is my rule at the present time. So there ought to be a mixture, sometimes tentatively, trying to find out what is ^{still} really objectively moral and what is subjectively moral. Gurdjieff tried to define what is objective morality in the first place in caring for that what is one's body, because the body is the instrument with which I have to live and it is the kind of a laboratory with which I have to do the experimentation, and you might say it is the only thing I have for certain, I really have nothing else and whatever my body is and whatever ~~ther~~ functions are and I have to keep that in a certain state of health. It means that it has to function in accordance with certain rules which will not allow destruction of the body prematurely, it will not allow excesses which are surely not necessary at certain times and also that I keep it in what is called 'lean' health. Lean health simply means that I supply it with enough material, food, to be digested and to extract from it the kind of material energies in order to maintain it and that for that reason when I wish to maintain it and at the same time want to have energy available for wishes and emotions and desires to grow that then I have to make sure that that what I give it is not too little and is not too much. So the question of the first rule of objective morality has

to do with balance, I have to know what it can be feeding the body and what it can be allowed not to feed it, what I have to know about it and to what extent I have that kind of a wisdom, I will find out by trial and error, I certainly will know when sometimes I've over eaten and also I will know when I am (). I know that there are certain things I should not to do it because, like for instance certain chemicals including drugs which have to be discharged at the cost of my body, I also know that I shouldn't have too many medicines when it can be solved in a different way because all the time the body will be put to certain necessities for which it is not entirely equipped and when it has to do that it is not the normal way but it can be done because the body is used to creating anti-toxins in order to protect itself. So whatever it is my brain has to help me to know what is right. The second rule has to do with an emotional state, again to preserve one's emotion in the sense that it is not attracted by all kind of things which use it up and that have to do when I have become emotionally involved in that what might lead to the possibility of further emotional understanding and also evolutionarily would be able for me to create in myself a certain path along which I could evolve, let's say, away from earth to a higher level of being, if that were possible for me. The third it has to do with my intellect. My intellect as it is now if of course affected by the sense organs and whatever information and impressions reach me in my brain through those five organs has to be digested in some form or other. I'm apt to clutter it up, and much of the stuff that is put in my brain is quite useless and it takes up room, it is there, it is registered, it is not lost and it can be produced at certain times under hypnosis but in any event I know it is there but it is so useless and there are many things that I intentionally even become so-called interested in which I shouldn't be interested in at all and it again it uses up time, energy

and it wears the brain out. If I want to read the New York Times from cover to cover on a Sunday of course I know I am a fool, at the same time I also know that there is a tremendous amount of nonsense that I simply take in, at times have to take in because I happen to live in such a world. I would like to protect myself intellectually, only to receive those things that I know that are let's call it decent, that really can belong to it having in mind that the mind is not too cluttered and it still has a facility of movement and further growth. In that particular direction of course belongs to feed it with material that is really useful for the possibility of further freedom. And that would lead to the question of what is called with Gurdjieff the fourth morality. The fourth morality has to do with both thoughts and feelings about the place where man is in relation to mankind, the rest of humanity, and in relation to that what may be not only earth but planets, the sun and so forth and not necessarily outside of himself but that what he considers his own world and that what is within him. And it has to do with trying to find out what is really the reason for one's existence and in what respect can I now use the other three centers for the purpose of furthering that kind of an aim of further understanding and finding my proper place. This proper place of course for any one man, particularly when he considers his own world, has to do with the possibility of his own development in such a way that that what can develop in him and is at the present time not developed has the same kind of a quality of what he considers his Endlessness, or a deity, or something that is something to which he can aspire because it is higher than he is and where he believes that it has more value. So the fourth puts a person in his proper place in relation to His Endlessness and then the corollary to that is that when he finds that he has a place that he also knows that in that there is a certain responsibility involved. So he starts to think

then of how can he be of use. You see, not just existing on earth but having in him a very definite wish to fulfil a function which is not something that is going to stop when he dies but that probably could be continued, if he had the equipment for it, at a different kind of level of being. Then you see, Gurdjieff calls it to help alleviate the difficulties or the responsibilities of His Endlessness. Now the fifth rule of objective morality has to do that one reaches a certain stage in which this understanding of course is completely part of one, that one has found a place where one belongs and one is in relation to that what is higher properly adjusted, that then as a result of that such a person feels that it is necessary to alleviate not only the difficulties and sorrows of His Endlessness but everything that has been created, perhaps partly because it came from His Endlessness, whatever one's understanding is of that, and partly because it has to do with the dealings that one has as human being on earth in the relationship to different people. And that then obligation starts to draw a breath (?) to try to help, to carry on or to maintain, or to be able to explain sufficiently what it is really that makes the universe the way it is and to furnish, if possible, data by means of proving in the form of manifestations his own state of being. This means of course helping mankind and in the terminology of Christian it would be love of mankind. Because it has to have that kind of a quality in oneself emotionally in which one can understand the conditions of all men and then it won't make any difference if they are friends or enemies but you see them as an expression of life and an expression of life in the sense that they have a certain place to fulfil and that the love for that is simply the fact that they exist somewhere and that they have to be maintained in whatever condition they are for their own good including the possibility that in such love one could try to help them to free themselves again and again from those concepts which have no

particular value than only existing on earth. So you see the perspective that is now involved in this so-called fifth rule of morality, it means that it places man not only on earth, and not only in relation to his Endlessness but it places him in relation to the totality of all things existing and that is really a widening construction, you might call that, of something that one starts to understand more and more about the being of His Endlessness, the term endless, the term infinity, the term omnipresent, the term omnipotence, and the term omniscience, that one in rule number five starts to understand that whatever the finiteness of oneself is that essentially one is infinite and as such not only part but totally belonging to that what is oneness. You see, this is, as you might say, the end of an objective morality but it is an end which will gradually go in the direction of a unity of existence which includes all and everything. Now we are a little bit further away from criminality but it is a crime if one understands these things, or if he is part of them, and one does not work to the extent that one ought to be able; that is the crime. So I think we stop now, next week bring more questions, practical questions if you like, it is all right. Sometimes when the question is a little bit too involved it necessitates on my part that I try to explain and give perspective in it and that will take some time and one can say it is right and sometimes perhaps it is a little bit overmuch. At the same time if you have something that you can place and that you know where it belongs it will be much more helpful for you not to forget it and in that way I think that a meeting like this can be helpful for your daily life because you will remember certain statements, or certain sayings or certain thoughts that have gone through you now and that you in your time, in your turns will have to digest, to make it applicable for yourself. I hope you can do that this week because if you do you'll have many, many more questions and I hope that the questions for yourself will be inexhaustible,

that you really will flow over because only then will you know that you are alive.

So goodnight, I'll see you next week.